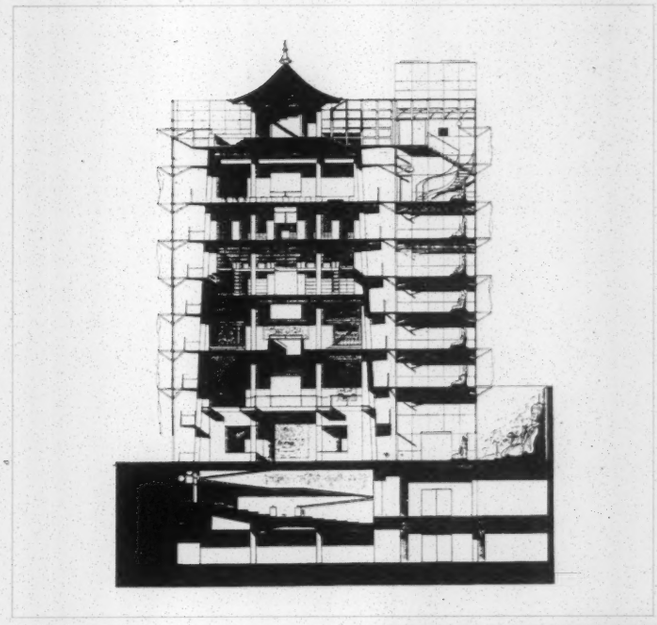
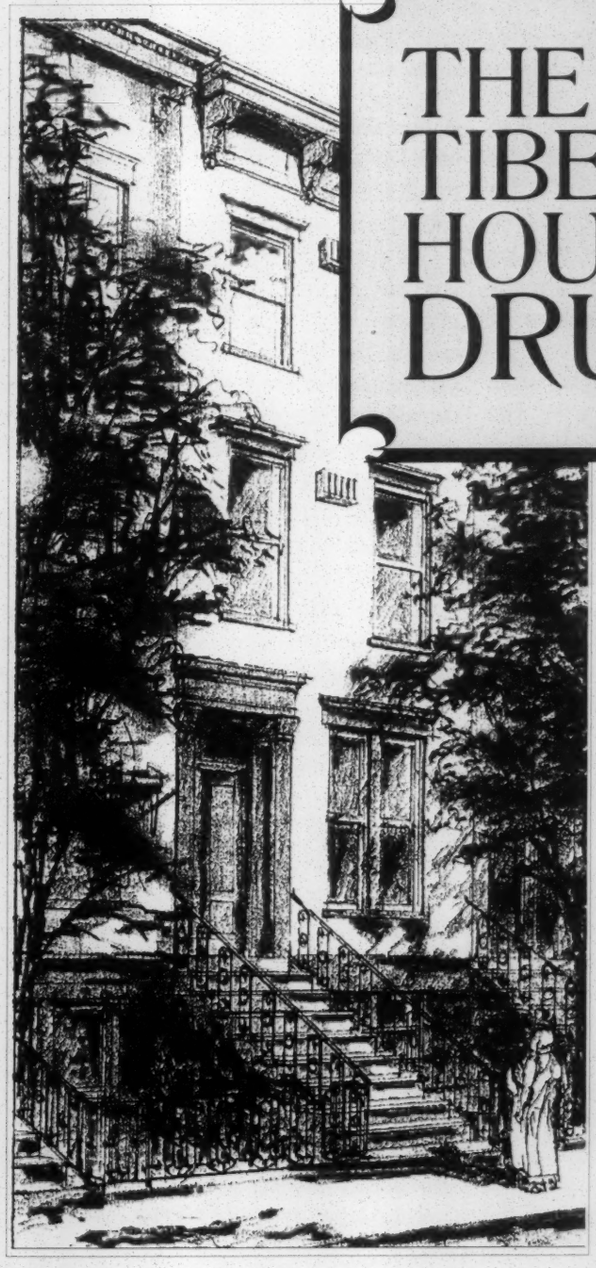
Volume 3 Issue 2
Fall 1994 New York City

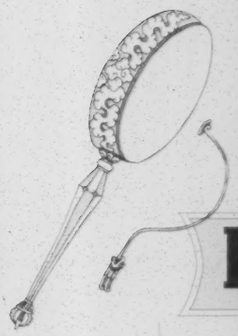


Future Tibet House

THE TIBET HOUSE DRUM



The Tibet Building



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Letter from the President

Dear **Tibet House** Member,

I hope you are doing well during this Year of the Dog! We are glad to send along another Tibet House Drum issue.

It was a sad day for Tibet when President Clinton let China off the hook on trade without imposing any conditions that might cause the Chinese government to restrain their abuses of Tibetans' human rights and to take steps to preserve Tibetan civilization. But we must not be discouraged. It just makes our work all the more vital - to preserve the culture for the long term no matter what the political situation.

Tibet House has said farewell to Ms. Yanki Tshering, who has moved on to other work after four years of devoted service. I want to join the whole Tibet House community in thanking her again on behalf of the brave people of Tibet. At the same time, I would like to welcome Ms. Jessica Mendiola, who has joined us to run the office, coordinate programs and hold the ship together. Jessica is a long-term student of Dharma, a sincere friend of Tibet and a skilled designer and manager.

Anna Souza, well known to you all as executive director during the year of Tibet, decided that her leave was getting too far extended, as her work on her doctoral dissertation was taking longer than anticipated. She resigned this spring with heartfelt thanks from the Board and the whole Tibet House family. To our delight, she agreed to remain on the crew by pledging to support Tibet House as a member of the Board, serving on the Art Committee. We thus can extend an enthusiastic welcome to three new Board members elected at this spring's meeting: Anna Souza, patron of the arts Gail Gross, who hails from Houston, Texas, and human rights advocate Nena von Schlebrugge Thurman, who is currently Treasurer of Tibet House and Director of Special Events.

New board members Gail Gross, Nena v.S. Thurman with Rose Boyle

The visit of His Holiness the Dalai Lama in late April was a delight (see page 5). The "World Sciences in Dialogue: I" Conference, which Tibet House co-sponsored with the Columbia Center for Buddhist Studies, was a great success. We also co-hosted a reception in the Columbia Rotunda, after His Holiness received his honorary Doctor of Humane Letters degree.

I was in Tibet with Gail and Jenard Gross and a few friends in early June. We enjoyed visiting the great monuments in that holy land, though it was sad to see how much more numerous were the Chinese colonists. The ancient face of Lhasa is rapidly disappearing. Our trek to Mt. Kailash was postponed until next May.

On the way home, Nena and I stopped in Europe. We enjoyed a visit to the Heinrich Harrer Museum in Huttenberg, Austria, the small town where he was born. They have created a virtual "Tibet House Austria," displaying Harrer's impressive collection of artifacts from Tibet, including an authentically re-created shrine room like the one at The Newark Museum. We felt inspired by the charming Harrers, and the talented and dedicated curator, Mr. Stefan Zoltan. We were re-energized to persevere with the mission of Tibet House New York to create such a lively monument to the endangered people of Tibet.

We always remember, dear member, that you are essential to the success of this mission. Your support is direct action to sustain the life and spirit of the Tibetan people. No single institution or individual can do that alone. The common will of a community, expressed in action, in learning, thinking, giving and communicating, creates the kind of magic that it takes to sustain the long-forsaken, peaceful people of Tibet. You form that community, and your gifts are deeds of inexorable consequence. Tibet House needs your membership more than ever. It would also be great if you could help to bring in more new members--if each of you brought in one or two, Tibet House could get a lot more done.

With great thanks for all your past help and good will, and all your future efforts, with all best wishes,

Sincerely,

Robert A.F. Thurman

Robert A.F. Thurman
President, Tibet House New York
Jey Tsong Khapa Professor of Indo-Tibetan Buddhist Studies,
Chair, Department of Religion,
Columbia University

The Tibet House Drum
is the newsletter of **Tibet House New York**, published bi-annually.

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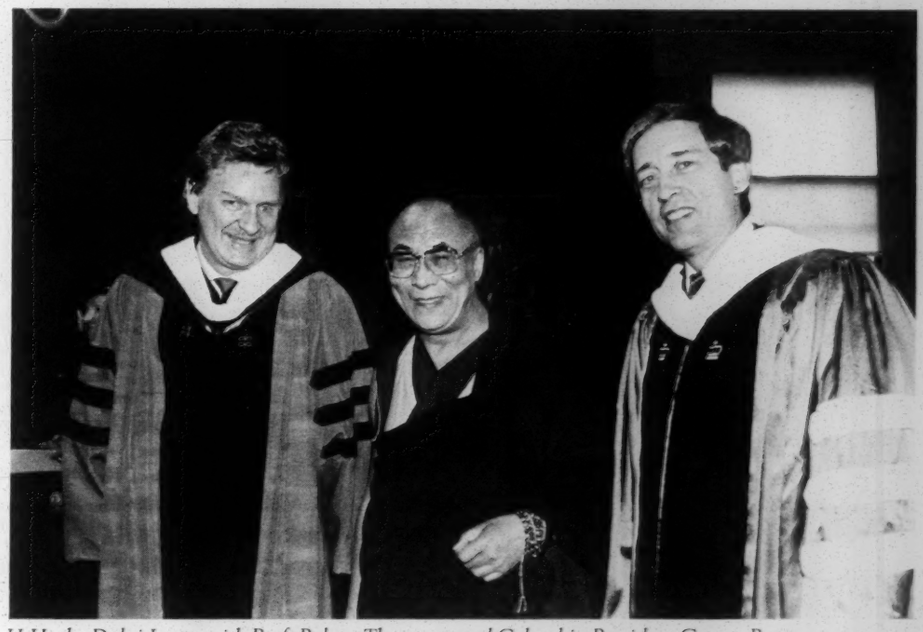
Convocation Speech of H.H. the Dalai Lama



H.H. the Dalai Lama with Prof. Robert Thurman, and Columbia President George Rupp

Columbia University awarded His Holiness the Dalai Lama an honorary degree, the Doctorate of Humane Arts and Letters on April 26th, 1994. The degree was conferred in a formal ceremony by Dr. George Rupp, President of Columbia University, attended by more than 500 guests. Excerpts from the convocation speech of His Holiness' are included below.

President George Rupp, eminent members of the teaching faculty of this university, and friends, it is a great honor for me to receive this degree from this reputed university. It is also a great pleasure to be with you today. And I would particularly like to thank you for awarding me this degree, without my having had to actually work for it! When such honors are conferred upon people, and in this case to me in recognition of my work and my activities, I feel that what is also being recognized are the actions and deeds of so many people working towards the same aims and objectives throughout the world.

On this occasion I would like to share some of my observations and thoughts with people involved in education. Education, as it is not necessary to explain, is not only very important on the individual level, but of equal importance for humanity. I often tell people that education, or knowledge itself, is like an instrument. There is no guarantee, however, whether this instrument teaches us constructive ways or destructive ways of developing ourselves. So, the ability to utilize human knowledge or experience constructively depends greatly on a person's motivation.

One constructive criticism I have of the modern educational system and its underlying assumptions is that not enough attention and care is paid to, nor sufficient energy expended on, the promotion and development of the human heart, as compared to the development of intellectual knowledge. Perhaps one of the main reasons for this is that in the past the development of the human heart--spiritual and ethical values and so on--has been considered a special province of religion and religious institutions. As our present society became more secular and modernized, and the influence of religion diminished, and people's interest in religion became less strong, I feel that as a result the interest in and attention towards ethical values also diminished.

I always speak of two levels when I mention the value of spirituality. The first is that of religious tradition. The other level is a fundamental basis of life, according to my belief in the positive qualities in human beings. Usually I like to describe this as human affection, compassion. I think our well-being depends greatly on this, and certainly a happy life--even one happy day--depends on human affection. Affection is also very important for our physical bodies. According to psychologists, the most crucial factor in the development of the newborn baby's brain is the physical touch it receives from the mother, or other caretaker, during the first few weeks of life. Internally, the person with the more compassionate mind is usually the person with less fear and more self-confidence. This allows the person to be more calm. More peaceful. This kind of person ultimately finds it much easier to communicate with other fellow human beings. It is generally accepted today that a positive mental situation is very, very important for good health.

Therefore, I think that we can conclude that the basis for human survival and happiness is very much connected to human affection. Furthermore, we do not learn this affection from our lamas or gurus or teachers, but from our mothers or primary caretakers. We start to learn affection from this person from our very first day of life. At the time of birth, we are free from ideology or religion, but we are not free from our dependency on human affection. Human affection is fundamental to our quality of life. An individual receiving affection is a happier person, and their family is a happier one. Having happiness as a goal gives real hope and brings about greater possibility of creating a happier human community. Everybody wants a happy life and a happy future. But we must create this. Nobody brings our happy life to us.

So, the key to human happiness is human affection. I think that hope lies increasingly with institutions paying more attention to our needs for affection. With this, you will not only contribute to the economy, but you will make a great contribution for a better world. Sophisticated thinking alone will not solve this problem. Sometimes it creates more problems! Intelligence and knowledge without determination is without hope. Having an idea is very important, but without determination and self-confidence, you cannot use your abilities. Therefore, a good brain and good heart must go together. This is my main belief, and I express this whenever I have the opportunity. Lastly, once more I would like to express my appreciation for this degree. Thank you very much.

Tibet House Projects

Tibet House 'Old Tibet' Photographic Archive

Over the next few years, **Tibet House New York** will continue its work on expanding the *Old Tibet* archive, creating a comprehensive collection of historical photographs of pre-1950 Tibet. We are beginning to develop an indexing and cataloguing system on CD-ROM, making the materials in the archive easily accessible through this state-of-the-art method of storing archival information. The photographs will be scanned into a computer, and organized in an index, which includes narrative text giving the historical context of the image, identifying figures, buildings, monasteries, etc. This exciting project will provide increased exposure of Tibetan culture through distribution of the archive's CD-ROM to all Tibetan cultural institutions, libraries, museums, universities and other non-profit organizations.

The *Old Tibet* archive received an important gift of the Marion Grant Griebenow Sr. collection, a Christian missionary and photographer who lived in the Labrang region of northeastern Tibet from 1921-1949. As a young missionary, Griebenow found his way to Labrang Monastery in the Amdo province of Tibet and stayed for 28 years. He took approximately 3,000 photographs which document in beautiful detail all aspects of Tibetan culture, religion and daily life during this critical period of Tibetan history. The Labrang monastery community was a central nexus of social, religous and economic activity before its destruction during the Cultural Revolution, as well as a major crossroads for trade with China and local ethnic groups. The Griebenow archive is one of the few existing in-depth records of Labrang and its surrounding community, chronicling the lifestyle and events in the region over an extended period of time.

The archive will also include duplicate copies of the Heinrich Harrer and Hugh Richardson collections, as well as other European family collections. Heinrich Harrer, a versatile athlete and an exceptional mountaineer, is perhaps best known for his historic travels to Tibet in the early 1940s. His book *Seven Years in Tibet* describes his journey to Lhasa, where he remained until the Chinese invasion in 1949. His body of work includes more than 3,000 photographs that encompass his life in Lhasa as a foreigner in the "forbidden city," and his friendship with the then teenaged Fourteenth Dalai Lama.

A generous grant of $110,000 from the Henry Luce Foundation supported the restoration of the Griebenow Collection and the development of the *Old Tibet* archive. Tibet House is seeking to compile as many photographic collections of pre-1950 life in Tibet as possible into a single, comprehensive reference source. We welcome any contributions of old photographs or financial support to complete the historic *Old Tibet* archive.

Grants for Projects in Tibet

The Tibet House Board has initiated a modest grants program for conservation and restoration projects in Tibet. Contingent upon our annual budget, Tibet House will award small grants for preservation and restoration of sculptures, murals, buildings, texts and photographic materials in Tibet. Two exciting projects received support this year:

The Gedun Chompel Association for the protection and development of the Tibetan cultural heritage, founded by Dr. Heather Stoddard of the *l'Institute National de Langues Orientales in Paris*, was awarded a grant for its project to help save certain important buildings, murals and monasteries in Tibet. One of the primary goals of this project is to train Tibetan students and researchers in modern methods and technology of conservation and restoration. In collaboration with experts and scholars and in coordination with existing institutions in Tibet, the Association has identified seven cluster sites in urgent need of conservation, such as Drathang Monastery, the Yemar Temple and Shalu Monastery.

Feminine form of Sadaksari, wall painting, Shalu Monastery.

Additional support is being sought to train Tibetans in Western universities and to encourage the development of training centers in Tibet. Other aspects of this project include the establishment of a national cultural inventory, the creation of an information bank and an international network system.

Dr. Elizabeth Benard received a matching grant from Tibet House for a project of compiling photographic documentation of temple murals in various states of disrepair. The photographs will provide important information to organizations engaged in conservation and restoration work. The Tibet House grant matched grants from the Henry Luce Foundation and the Asian Arts Council.

World Science Conference in Dialogue: 1

His Holiness greeting participants at the conference

For several years His Holiness the Dalai Lama has engaged in dialogues with scientists from a range of disciplines, including neuroscience, cognitive science, and clinical psychology. The first such encounter was in 1984 at Amherst College during a three-day symposium with Western psychologists. Since 1987, the Mind and Life Project has held a series of private dialogues between His Holiness and researchers in the psychological and life sciences. In 1991, Tibet House New York and the MindBody Institute of Harvard Medical School convened a conference between His Holiness and a group of neuroscientists and psychologists.

The "World Sciences in Dialogue: I" conference expanded this discourse to explore the philosophical underpinnings of the physical sciences and the scientific method itself, and to reflect on divergent views of the nature of reality. This conference was held at Union Theological Seminary on April 26 and 27th. Participants included a wide range of physicists, scientists, scholars and philosophers such as David Albert (Columbia University), Father Thomas Berry, David Finklestein (University of Georgia), Robert Jahn (Princeton University), Robert Nozick (Harvard University) and others. This dialogue brought together the philosophic and scientific disciplines of the West with the Indo-Tibetan 'inner science' with its rigorous investigation into the nature of reality, the structure, dynamics, and evolutionary possibilities of consciousness. The conference had morning and afternoon sessions, with His Holiness and the philosophers and scientists having stimulating discussions over the two days. His Holiness and everyone involved had a hugely enjoyable and thought-provoking experience. The conference was made possible by the co-operation of Tibet House New York, the Center for Buddhist Studies at Columbia University, and by the generous assistance of the Fetzer Institute,foundation support and private sponsors. A book and audio cassettes will be forthcoming.

Thomas Berry, Dan Goleman, Thupten Jimpa with His Holiness

Talk by Thomas Berry at World Sciences in Dialogue: 1

I would like to begin by simply observing the... well, the flowers that are here, or the trees outside that are blossoming, or I would like to have a few strains from some of the best quartets of Beethoven. We might listen and just think about how difficult it would be to come to an understanding of what Beethoven meant by an analysis of the vibration of the notes. It makes me thinks about what our primary experience of the universe is.

In fact, I would say that John didn't get it quite right when he said that the beginning was the word. In reality, in the beginning was the dream, or in the beginning was imagination, what William Blake calls the Divine Imagination. He lived in a world of play where the stars are thrown across the heavens in a kind of a random way, but yet with exquisite poise. No matter how we study the stars we can learn a great deal, but how they relate to each other can be a problem. In other words, we live in this wonderful, wonderful world of celebration and mystery, and the primary human response is to dance, to sing, or to write poetry. The earliest writing of the human world came out as poetry.

So, with reflections that we make on occasions such as this, I think it is helpful to realize the limitations of rational processes. The deep mystery to me of rational processes is that it gives us such command over the natural world, while it is ultimately so limited as regards to certain understanding of the natural world. But it has given us a new story of the universe that is totally wonderful and amazingly in agreement with the wisdom traditions of the world. I prefer sometimes to talk about the wisdom traditions--perhaps more than the science traditions.

We have learned a wonderful story of the universe in a very special way. As far as we know from our scientific inquiry, there were four possibilities as to the beginnings of the universe. The emergent process had to be at a certain rate of expansion. If it were faster that it actually was, the universe would have disintegrated. Nothing would have happened because it would have been a kind of explosion, and nothing. If it had been too slow, the universe would have collapsed at the first moment, and nothing would have happened. The third possibility was equilibrium. Well, if it were in equilibrium, it would be fixated, and again, nothing would happen. So what was the universe going to do? It had a big problem. It decided on a margin of disequilibrium, a created disequilibrium that was not strictly contained, nor uncontained, and this margin we call "creativity."

That is why Professor Dobzchensky wrote that the universe was neither determined nor random. This is something like an artist who hears a melody in his

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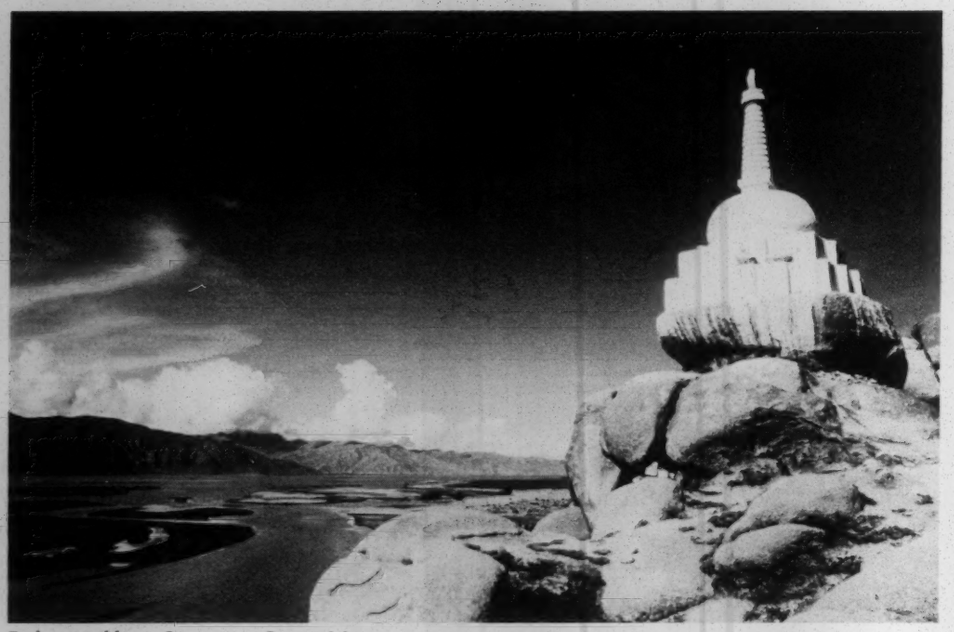
Trip to Tibet



Padmasambhava Stupa near Samye Monastery

I went to Tibet for the first time in June 1994 with my husband Jenard and a group of friends on a tour organized by Tibet House and led by Dr. Robert A.F. Thurman. I was overwhelmed by the sheer beauty of the land, its vastness and majesty. The starkness of the terrain was reminiscent of another planet and I could sense that it lends itself naturally to meditation. It was easy to see how the Tibetan Buddhist religious culture took root and flourished there.

The trip was structured to visit many monasteries, temples and sacred sites in Lhasa and the surrounding region, such as the Jokhang temple, and Drepung and Sera Monasteries. As we had the good fortune of traveling with Professor Thurman as our guide, we received a crash course in Tibetan history, religion and culture due to his great knowledge of Tibet. We also participated in some religious traditions, such as circumambulating Ganden monastery, lighting incense and visiting the cave where the famous philosopher/yogi Tsongkhapa meditated. One afternoon we visited a nunnery in Lhasa and were particularly moved by our discussions with the nuns we met, with whom we shared a cup of tea. We were inspired by their courage in the face of seemingly insurmountable difficulties in their struggle to continue their religious life.

We were also deeply touched by the stoicism of the Tibetan people we encountered and their unshakable devotion to His Holiness the Dalai Lama. No matter what the circumstances, we could see Tibetans engaged in devotional practice in sacred places. The journey was a profound inner pilgrimage, as well as a fascinating exposure to a culture that I am familiar with but had not yet had the good fortune of experiencing. Travelers going to Tibet should know that our accommodations were surprisingly comfortable. In closing, I can say that Tibet is more than the archetypal stereotype projected in the West, it truly is a spiritual and sacred place.

by Gail Gross

For the past three years Tibet House has organized trips to Tibet during the summer months. The 1995 tour will include a circumambulation of Mount Kailash and visits to some major monasteries and other sacred sites. To join us, please call Tibet House at (212) 213-5592.

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mind. He doesn't know what it is. He searches for it--he knows what it's not, but he doesn't know what it is. So he searches for its proper expression. In a certain sense, I think the universe is something like this.

This is the destination of the universe, and that's why all creativity is based on disequilibrium. When we dance, if it were strictly mathematical, strictly planned, there'd be no excitement to it. If we were just crazy, again it might not be satisfying. It's that margin of creativity that gives us such a wonderful universe. But when the universe came into being, there are three basic principles that seem to have been present.

First of all, this differentiation process: by definition, "universe" is differentiation out of some origin. That's a given. It's not something that, so far as I know, anybody has satisfactorily explained. So, there is the differentiating process so that nothing is identical with anything else. "To be" is to be different. Every leaf on every tree, every atom is different from every other atom. We have a standard of general patterns, but in actual reality there is no science of the individual.

The second thing I would note about the universe is that each articulated entity is just that: an articulated mode of being that has a unity and an identity and an inner spontaneity that one might call a voice. It has to tell us what it is. So everything has an intelligibility that expresses itself and has its own self-organizing universe. The third most significant thing--and this is the real beauty of the universe--is that everything is bonded to everything else so absolutely that nothing can ever be separated from anything else.This bonding of things is so intimate that nothing can be itself without everything else. As soon as a match is articulated, the bonding holds it together.

Newton, in the 1860's, told us that he could write the equation for the attraction of gravitation, but he didn't have the slightest notion of what it was. This draws me to the point I would like to make. We might wonder about scientists who tell us that the universe is random and meaningless. For example, Steven Weinberg, who presents to us these enormous inquiries into the universe and explains things so beautifully, in the last pages tells us that "the more you know about the universe, the less significant it becomes." Amazing! So why does he spend so much time finding it out? Why are

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The Great Miracle Prayer Festival Benefit: Save the Date!

Carnegie Hall, Feb. 28, 1995

Annual Benefit

Philip Glass

Every year, Tibet House holds a benefit concert in late February celebrating the Tibetan New Year called The Great Miracle Prayer Festival, or Monlam Festival in Tibetan. The benefit is an essential part of Tibet House' overall fundraising efforts, the funds raised through the concert help to cover some of the staff salaries and operating costs. The 1995 benefit concert will be held at Carnegie Hall on February 28. As of now, artists David Byrne, Philip Glass and Natalie Merchant will be performing and we expect many other exciting artists to join them.

Each year the benefit has grown enormously in performing talent and attendance, so please save the date! Last year, even with ten inches of snow outside, Carnegie Hall was filled to the rafters. The benefit concert featured Edie Brickell, Allen Ginsberg, Philip Glass, Richie Havens, Nawang Khechog, Ashley McIssac, Natalie Merchant, the Roche Sisters, Paul Simon, and nine monks from Drepung Loseling Monastery. Philip Glass played a beautiful solo on the piano, and Allen Ginsberg read and chanted selections of his poetry, singing "Do the Meditation Rock" while accompanying himself on the harmonica. Paul Simon offered an excellent rendition of some "oldies but goodies", followed by Edie Brickell, and the brilliant young fiddler Ashley McIssac. Natalie Merchant sang a soulful piece accompanying herself on the piano.

The Roche Sisters sang the Tibetan national anthem in Tibetan along with Nawang Khechog, a Tibetan musician who combines Western and Eastern music on Tibetan instruments. The grand finale featured Richie Havens singing "Freedom," as all the performers joined him on stage for a moving expression of that cherished word. We expect the 1995 concert to sell out quickly. You can get your tickets three weeks in advance at Carnegie Hall or through TicketMaster.

Arts Benefit

Tibet House has engaged Ann Livet of the Livet Reichard company this year as part of its fundraising efforts, to develop two fundraising initiatives.

Ann Livet will commission a major, well-known contemporary artist to create a limited edition print for Tibet House to be sold at a modest price. Additionally, a select group of drawings and artworks will be given by well-known contemporary artists interested in Tibet to be exhibited and sold through a leading art gallery. The drawing sale will be co-curated by Diego Cortez, curator for the Venice Biennial show Drawing the Line Against AIDS, and another leading curator yet to be determined.

Detailed information about the limited edition print and the drawing sale will be forthcoming in a separate mailing.

Major Gifts

Tibet House Museum Without Walls

Tibet House New York Museum Without Walls has the great pleasure to announce major donations by Ms. Jacqueline Dunnington and Ms. Ruth Hardman. Tibet House consultant Jacqueline Dunnington added to her great gift last year of the Wheel of Life tanka the earth-shaking gift of her unique collection of 28 ornate Tibetan shrine boxes (ga'u).

Ms. Dunnington made her presentation to His Holiness in April, who thanked her warmly, praised the idea and expressed his wish that Tibet House New York carry out its responsibility to preserve and exhibit these cultural treasures.

At the same time, Mrs. Ruth Hardman, mother of William Kistler III, Tibet House patron and consultant, donated her cherished Tibetan artifact, a remarkable eighteenth century ritual skull-bowl from Eastern Tibet, to Tibet House museum, to be preserved for the Tibetan people.

The piece is a lacquered bronze, human skull inlaid with turquoise, coral, with the mantra *OM AH HUM HRIH* inscribed in the domed, oval lid.

The Museum Without Walls seeks to gather and repatriate Tibetan art and artifacts from individuals, family collections and other institutions. Once the collection is established, an international tour can be organized showing the richness of Tibetan art. In the future, with the establishment of a Tibetan National Museum in a free Tibet, the Tibet House collection may be permanently housed there. Gifts made to the Museum Without Walls will designate Tibet House New York as trustee and custodian. Donations will not be considered assets of Tibet House. Rather, Tibet House will enter into a contractual agreement with the owner of the piece or pieces promising that they will never be de- accessioned. Additionally, the donor's name will always remain associated with the art object. We hope that you will join us in reclaiming the artistic heritage of Tibet through developing this collection of priceless Tibetan works of art.

The Tibet House Programs at the Open Center

Tibet House is proud to announce a new fall series co-sponsored with the **New York Open Center:** Courses, lectures and workshops on Tibetan art and culture will continue in the spring. Some of the most distinguished Tibetan and Western teachers and scholars will present a broad spectrum of courses. All classes will be held at the Open Center except the Tibetan language class and the *Tibet Revisited* slide presentation. For registration and a catalogue, please contact the Open Center at 83 Spring St., New York, NY 10012, telephone (212) 219-2527 or Tibet House at (212) 213-5592.

How to Meditate

Kathleen McDonald

An ordained Tibetan Buddhist nun since 1974, Kathleen McDonald teaches according to the Tibetan tradition of Lam Rim (the three stages of the Path), which explains how to change our attitudes, beliefs and perceptions. This evening she will talk about how to work with emotions and how to apply what we learn to our everyday meditation. She will teach proven techniques that develop mindfulness through meditation. This class is designed for both beginners and practitioners, and will include a practice session.

A MINI-WORKSHOP Friday, September 16
7:00-10:00pm $25 (no discount)

Passionate Enlightenment

Miranda Shaw, PhD

Honoring the Sacred Female in Tantric Relationships

A look at the tantric vision of spiritual companionship and the sacredness of female embodiment, this presentation will explore the ways women are honored in tantric imagery, ritual, yoga and relationships. Miranda Shaw is doing ground-breaking work in the long neglected and vitally important women's tantric spiritual traditions of the Himalayan region.

A HALF-DAY WORKSHOP, Saturday, October 1
10am-1pm
$35 Members/$40 Nonmembers

Intimacy as a Path to Enlightenment

This afternoon we will explore the guidance found in classical tantric texts by both men and women, translated by Dr. Shaw, for couples who want to integrate energies of embodiment, intimacy and passion into their spiritual path. This includes visualizations, yogic practices and specific tantric methods of working with the emotions to tap into their underlying clarity and bliss.

A HALF-DAY WORKSHOP, Saturday, October 1
2:30pm-5:30pm
$35 Members/$40 Nonmembers

Special price for both workshops:
$60 Members/$70 Nonmembers

Tibet Revisited: A Journey Home

Aye Lama Tulku & Jane Werner-Aye

Aye Lama Tulku and his American wife Jane Werner-Aye will present slides and discuss their personal experiences while traveling in Tibet. Aye Tulku escaped from Tibet at the age of 12 with His Holiness the Dalai Lama's party in 1959. He returned to Tibet after an absence of 35 years to his monastery in Aye and in search of his family. To be held at Tibet House. Call (212) 213-5592 to register.

AN EVENING TALK, Tuesday, October 4
7-9pm
$10 Members/$12 Nonmembers

Basic Buddhism I

Robert Thurman, PhD

Meditation, Transcendence & Practical Life

What is a Buddha? Who was Shakyamuni Buddha? How did he live and what did he teach? What is the history of Buddhism in Asia? What is reality? How do we know? What can Buddhism contribute to our modern situation? Are all the Buddhist practices the same? Which practices can we usefully incorporate into our daily lives? These are the questions we will discuss in this series, designed for the curious, the beginner in Buddhist practice, or the advanced Buddhist who wishes to re-examine the fundamental concepts. We will also work on some basic exercises of action and imagination, as well as meditation. Topics include: Buddha as peak of evolution; the teaching of karma and reincarnation; the Lives (Jataka) of the Buddha; Dharma; the ordinary workings and ultimate potential of the human mind; Sangha: the way of the Bodhisattva; evaluation our own paths; the miraculous of the ordinary, and new directions in American Buddhism. Section II of this class will continue in the spring semester of 1995.

AN ONGOING COURSE Wednesdays October 5-26
(4 Sessions) 8-10pm
$80 Members/$90 Nonmembers

An Evening with Kirti Tsenshab Rinpoche

Kirti Tsenshab Rinpoche is one of the foremost senior lamas educated in Tibet. Before he fled Tibet in 1959 he was the sole holder of the Kalachakra commentary called Stainless Light. He is on his second world tour and will attend the Kalachakra Initiation in Barcelona, Spain this December. This evening presents a unique opportunity to meet with this highly eminent teacher who will discuss the Kalachakra practice.

AN EVENING TALK Friday October 14
7:30pm
$10 Members/$12 Nonmembers
Note: The location will be available at registration.

Tibetan Ritual Arts I

Ven. Pema Losang Chogyen

This three-week course with a distinguished monk from Namgyal Monastery Pema Losang Chogyen, serves as an introduction into the symbolism of Tibetan Buddhism and will continue in the Spring.

The Mandala & Its Role in Buddhism

A discussion on the importance of the mandala in Tibetan tantric Buddhism, focussing especially on symbolism and visualization. October 6

Mudra: the Mystic Body Language

Demonstrations and discussions of mudras, hand gestures, facial expressions, foot and body postures, and dance used in meditation practice. October 13

Butter Sculpture, Sand Mandalas and Other Monastic Arts

A demonstration of how icons and other intricate objects are created with various materials. This will be a hands-on session using butter, clay and sand. October 20

AN ONGOING COURSE Thursdays October 6-20
(3 sessions) 7:45-9:45pm
$35 Members/$40 Nonmembers

Written & Spoken Tibetan I

Lama Pema Wangdak

Highly experienced teacher and director of the Vikramasila Foundation. Lama Pema Wangdak offers a broad approach to the basic skills needed to communicate in Tibetan with ease.The lessons cover elements of Tibetan grammar and syntax and focus on developing oral, reading and writing skills. Section II of this class will continue in the spring. To be held at Tibet House. Call the Open Center at (212) 219-2527 to register.

AN ONGOING COURSE, Wednesdays & Thursdays Nov. 2-Dec. 15
(12 sessions) 6-7:30pm
$130 Members/$150 Nonmembers

The Free Market, Buddhism & the Economy of the 21st Century

William Kistler & Robert Thurman, PhD

In these two lectures, businessman and author William Kistler and Buddhist scholar Robert Thurman will analyze the modern economy in the light of the Buddhist concepts of compassion and right livelihood. They will both share each of the two lectures.

Reaganism and Its Aftermath: A Buddhist View

Tonight William Kistler will analyze changes of the American economic and social structures during and after the Reagan administration, discussing such issues as the size of the military budget, changes in labor laws, the ATT and NAFTA treaties and their effects on employment, education, the arts, business and science. Professor Thurman will discuss the Buddha's view of economics and social structures in his time and how he positioned the Buddhist monastic movement in relation to these forces.

AN EVENING TALK Tuesday, November 1
7:45-9:45pm $10 Members/$12 Nonmembers

Right Livelihood in the Modern Economy

This evening Mr. Kistler and Prof. Thurman will discuss ways in which the market economics of the 1990s can be adapted to more fully relate to the needs of employees, the environment and the spiritual dimension of life. Both speakers will discuss in everyday, practical terms how people seeking to live an enlightened and compassionate life can position themselves in the modern economy. Topics will include bio-regionalism, ecology, economic growth, the Dalai Lama's views on economic issues, cooperative ventures, and more.

AN EVENING TALK Tuesday, November 8
7:45-9:45pm
$10 Members/$12 Nonmembers

Special price for both talks
$16 Members/$20 Nonmembers
Single evenings $15 (no discount)

Buddhism & Psychotherapy Dialogue: Two Paths or One?

Mark Epstein, MD
Jack Engler, PhD
Robert Thurman, PhD

This very special weekend brings together three eminent American Buddhists who have been at the forefront of the movement to bridge Buddhism and Western psychology, to clearly understand their similarities and differences, and to make genuine, sophisticated Buddhism accessible to American intellectual professionals and practitioners.

What are the psychological teachings of the Buddha (Abhidharma)? What do these teachings offer traditional psychotherapy? At first glance, the Abhidharma seems to concern itself more with supernormal states of well-being, while Western psychology seeks to heal symptoms of neurosis and bring mental function into attunement with society. But is this way of describing the relationship between the two traditions accurate? As we will discover, Buddhism offers techniques for taming the neurotic mind and uprooting narcissism unparalleled in any Western tradition, but their correct application requires a thorough understanding of the Buddhist view. In this workshop, the three presenters will draw from Western psychological experience and from Theravada, Zen and Tibetan Buddhist training and theory to open doors into this forest of issues for contemporary seekers, thinkers and healers. We will explore the distinctive contributions of Buddhist psychology and the central role of meditation practice. This dialogue among presenters and participants will investigate what kinds of integration are possible and/or desirable between these two traditions.

A WEEKEND WORKSHOP Saturday & Sunday, November 12 & 13
10-5:30pm
$140 Members/$160 Nonmembers

Four Schools of Tibetan Buddhism

The enlightened way of the Buddha gave birth to the spiritual and philosophical traditions of Tibet. Over the centuries the meditative experiences, insights and the practical application of compassion of Tibetan Buddhist saints and scholars gave rise to four major schools of Tibetan Buddhism: Nyingma, Sakya, Kargyu and Gelug. The schools all maintain a common commitment to Buddha's fundamental truths but vary in particular points of theory and on the emphasis of specific practices. This course will provide a comprehensive historical perspective of Tibetan Buddhism and detailed introductions to the four major schools.

AN ONGOING COURSE, Wednesdays November 2-7
(5 sessions) 7:45-9:45pm
$55 Members/$65 Nonmembers
Single talks $15 (no discounts)

The Four Schools of Tibetan Buddhism
Overview & General Introduction
Robert Thurman, PhD
November 2

The Nyingma Tradition
Matthew Kapstein, PhD
November 9

The Sakya Tradition
Ron Davidson, PhD
November 16

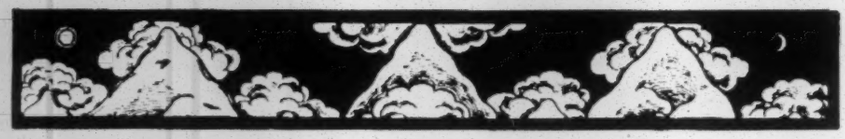
The Kargyu Tradition
Matthew Kapstein, PhD
November 30

The Gelugpa Tradition
Natalie Hauptman, PhD
December 7

See Page 14 for more programs

Library of Tibetan Works & Archives

Dharamsala, India



The Library of Tibetan Works and Archives in Dharamsala has a number of projects currently under way to improve and increase its services. The Library has a museum which holds one of the rare collections of Tibetan art and is doing extensive restoration work on its bronze sculpture and tanka icon collection. The collection was brought over the Himalayas by Tibetans piece by piece under the harshest conditions, around the time His Holiness the Dalai Lama fled his homeland in 1959.

The restoration will be completed by 1996 and will be accompanied by a new, comprehensive catalogue. Each item will be labeled, identified by period, origin, material and size, with a brief commentary giving the historical context and religious significance. The catalogue will be bi-lingual in both English and Tibetan. Tibetan art expert Lama Dingo Rinpoche, will come from Germany this fall to complete the task of identifying objects and updating the catalogue. An English conservation specialist is working to reorganize the display.

A new center has been set up called The Tibetan Architectural Documentation Study Center. It will house climate-sensitive materials such as old photographs, audio-recording, old texts and drawings, and computer materials. This photographic archive will preserve and catalogue the Library's collection of early, twentieth century photographs of Tibet. It will also include slides, architectural plans and drawings and sketches. This project is still in the initial stages. A climate-controlled room has been set aside as LTWA to house the photographs. An appropriate cataloguing system is being developed. LTWA has also been updating its computer materials, inputting both foreign and manuscript libraries and completing the Tibetan Standard Code for Information Interchange (TSCII), the Tibetan Standard Font Code (TSFC), and the Tibetan Computer Keyboard Layout (TCKL). The restored museum educates many visitors who come to the Library of Tibetan Works and Archive every year. Contributions can be sent directly to LTWA in Dharmsala, or through Tibet House.

Bios for the Tibet House Programs

Ven. Pema Losang Chogyen received a Master of Sutra and Tantra degree from Namgyal Monastery and a Master of Arts degree in religion degree from Columbia University. He is highly versed in all the monastic arts and rituals and has served as ritual assistant to H.H. the Dalai Lama. Pema has published numerous art works and created the video *Exploring the Mandala*, (Snow Lion Publications, Ithaca NY).

Ronald M. Davidson, PhD. studied the Sakya tradition of Tibetan Buddhism with Ngor Thar-rtse mkhan Rinpoche from 1976 until his teacher's death in 1987. He is currently an Associate Professor and the Director of Asian Studies at Fairfield University. His latest work is *Tibetan Buddhism: Reason and Revelation*.

Jack Engler, PhD. is on the faculty at Harvard Medical School and teaches psychotherapy at the Cambridge Hospital in Cambridge, MA. He has been teaching Buddhist Vipassana meditation for 15 years at IMS and other Buddhist centers, and participates in many conferences and workshops.

Mark Epstein, MD. is a psychiatrist with a psychotherapy practice in New York. He has a long-standing interest in Buddhism and is the author of numerous scholarly articles on Buddhism and psychotherapy. His book, *Thoughts Without a Thinker: Psychotherapy From a Buddhist Perspective* (Basic Books) is due out this spring.

Natalie Maxwell Hauptman, has a PhD. in Buddhist studies from the University of Wisconsin. She has studied Buddhist philosophy and practice for many years with Tibetan Gelugpa scholars at the Tibetan Buddhist Learning Center in Washington, NJ. She has taught Asian traditions and comparative religion at Drew University, Lafayette and other colleges, and now teaches at the Manhattan School of Music

Matthew Kapstein has a PhD. in philosophy from Brown University. He has traveled widely in India, Nepal and Tibet, and is a well-known translator who has co-translated with Dudjom Rinpoche the *Nyimgma School of Tibetan Buddhism* (Two Volumes, Wisdom Publications). He is currently a Professor at Columbia University.

William Kistler is a businessman and the co-editor and lead essayist for *Buying America Back*, a book of 45 essays on our social and economic problems, and the author of five books of poetry.

Kathleen McDonald was ordained as a Tibetan Buddhist nun in 1974, lived in Nepal studying and doing meditation retreats, helped establish Dorje Monastery for Buddhist nuns in France, and is currently a resident teacher at Amitabha Buddhist Centre in Singapore. Her recent book, *How to Meditate*, was published by Wisdom Publications.

Kirti Tsenshab Rinpoche was born in Amdo, Tibet in 1926. At eight he was recognized as the reincarnation of the Abbot of Kirti Gompa. He became abbot of the Dialectic College of Kirti Gompa at Taksum Lhamo at 26. After the 1959 Chinese invasion, he escaped to Dharamsala, where he subsequently spent fifteen years in a meditation retreat, and where he continues to live and teach.

Miranda Shaw has a PhD. from Harvard University in Buddhist Studies. She is conducting ongoing research in the Himalayas on the survival of women's spiritual traditions and is presently researching Buddhist goddesses in Nepal. She is the author of *Passionate Enlightenment: Women in Tantric Buddhism*.

Robert A.F. Thurman, PhD. president of Tibet House, is chair of theReligion Department at Columbia University. A scholar of Tibet and Tibetan Buddhism for thirty years, he has written numerous articles and several books. His most recent books is, *The Tibetan Book of the Dead*.

Aye Lama Tulku is the head of the Aye Monastery and nine sub-monasteries within the district of Lhasa. He lives in New York, where he works on translation and as a substance-abuse counselor at a New York hospital.

Lama Pema Wangdak is the resident teacher at Palden Sakya Center of New York City and Woodstock, and director of Vikramasila Foundation. Lama Pema has been teaching Tibetan Buddhist studies and meditation in North America and has lectured at numerous universities, colleges, schools and religious organizations.

Jane Werner-Aye is a Tibetan art specialist and a certified appraiser of Tibetan and Southeastern Asian Art.

Dancer's Apron:
This apron was worn as part of the costume of a monk personifying Yama, Lord of Death, in a Tibetan religious opera.

The Art of Dying:

Spiritual, Scientific and Practical Approaches to Living and Dying

A Tibet House and N.Y. Open Center Conference
New York City, March 31 - April 1, 2, 1995

America is clearly experiencing a transformation in its approach to death and dying. The increasing insistence on death with dignity and the rise of the hospice movement show that our culture is awakening to a more mature view of our own mortality. We are more courageous in facing this central fact of our lives and more open to alternative visions of post-death possibilities. Traditional teachings suggest that knowing how to die well is the secret of truly living well. This conference aims to help us make peace with death and, in so doing, find different ways to live.

This event brings together an unprecedented range of presenters including those steeped in the wisdom of Tibetan and Indian cultures, those trained in modern medical understanding, those who have experienced or studied near-death, and those who work with the dying, to examine issues that we must all face:

What is death?

How can our own death and that of those we love be faced consciously and with courage?

Does awareness survive death and if so, what might we expect?

How do we prepare?

When are we ready?

And how can we work more compassionately and intelligently with the dying?

As the trend towards hospice care grows stronger, as the elderly seek to avoid bankruptcy by medicine's imperative to life of any quality at any cost, as doctors, nurses and ministers of all faiths begin to approach death with a new respect for the dying, the development of a new paradigm of death appears essential. This event, open to all, should help us see how death can become an ally for life, and how dying can become much less frightening for ourselves and our dear ones.

Leslie Blackhall M.D. is professor of medicine at the University of Southern California and researches ways to improve communication between medical students and the dying.

Deepak Chopra M.D. is the author of "*Ageless Body, Timeless Mind*" and is known for his synthesis of Ayurvedic and modern medicine.

Norman Davidson is co-director of teacher training at the Waldorf institute and a speaker on Rudolf Steiner's view of the life between death and rebirth.

Betty Eadie is the author of "*Embracing the Light*", the best-selling book on a personal near-death experience.

Gelek Rinpoche has founded dharma centers in the U.S., India, Malaysia and Europe, and currently teaches in Ann Arbor, Michigan.

Sherwin B. Nuland M.D. is the author of "*How We Die: Reflections on Life's Final Chapter*". He teaches surgery and the history of medicine at Yale University.

Rachel Naomi Remen M.D. is Medical Director of the Commonweal Cancer Help Program and a pioneer in the transpersonal counseling of those with terminal illness.

Kenneth Ring Ph.D. is professor of psychology at the University of Connecticut and author of three books on near death experiences.

Therese Schroeder-Sheker is a harpist and singer who directs the Chalice of Repose Project, a musical-thanatology program employing music to attend to the needs of the dying.

Sogyal Rinpoche is the author of *The Tibetan Book of Living and Dying* and a leading interpreter of Tibetan Buddhism for the modern world.

Robert A.F. Thurman, Ph.D. is professor of Indo-Tibetan Studies at Columbia University and the translator of a new edition of the *Tibetan Book of the Dead*.

Registration fees:

Early Bird Registration
(before January 1, 1995)
(Includes senior citizens and full time students)
Members $210 Non-members $230
Standard Registration
(January 15 - March15th)
Members $240 Non-members $260
Late Registration
(After March 15th)
Members $270 Non-members $290

For brochure and early registration please contact the
Open Center at
83 Spring St.
New York, NY 10012,
Telephone
(212) 219-2527.

Dorje painting a Kalachakra Tanka

Artist in Exile: Phuntsok Dorje

by Sarah Noetzli

One of the most important days of artist Phuntsok Dorje's career was the day the Dalai Lama blessed The Newark Museum's Tibetan altar. "This was a special blessing to me," says Dorje, who painted the altar with brightly colored lotus flowers and garlands of jewels. "I felt thrilled. As a small artist, I did something to preserve the Tibetan culture." Although Dorje may consider himself a "small artist," he has made many significant contributions to Tibetan art both in Asia and in the West. Dorje has painted tankas commissioned by Tibetan lamas and murals in monasteries throughout the world. Dorje also does illustrations and paints statues for shrines. Restoration and the creation of new tanka paintings form the crux of his work. Dorje believes that these endeavors are important because they help preserve Tibetan culture.

Dorje, who now lives in New York City, was born in Tsurphu, Tibet in 1959. A few months after his birth his family fled Tibet and went to Sikkim. There he developed his dedication to Tibetan art. "I wanted to paint ever since my childhood," says Dorje.

When Dorje was nine years old his parents sent him to Sikkim's Rumtek monastery where the great master of Tibetan painting, Tashi Gyamtso, was looking for students. With the blessing of the 16th Karmapa, Dorje was chosen to be one of the master's apprentices. He studied under Gyamtso for approximately twelve years. After his apprenticeship, he continued to paint for Rumtek monastery from his home in Sikkim. The 16th Karmapa then sent him to New Delhi where he spent four years restoring the images of 108 volumes of the Kangyur (a portion of the Buddhist canon). He also spent a year in Bhutan where he helped paint Bumthang's Tashi Choling Monastery.

Dorje subsequently moved to Scotland where he studied under another famous master, Sharab Balden. In 1982 he moved to the Karma Triyana Dharmachakra Monastery in Woodstock, New York where he painted murals, pillars and tankas. In 1990 he was asked to take on the altar project at the Newark Museum in New Jersey. Anyone visiting the museum can see Dorje's beautiful work in the altar's delicate gold inscriptions and his depiction of Bodhisattva beings.

In addition, Dorje assisted in the construction of the sand mandala sponsored by Tibet House at the American Museum of Natural History in 1988, and illustrated a children's book entitled Explore Tibet. Dorje's future projects include art demonstrations at the New York Open Center, and making butter sculptures at the Jacques Marchais Museum on Staten Island.

For a "small artist," Dorje has accomplished a great deal - not just in terms of art projects, but in terms of a greater project - the preservation of Tibetan culture.

Anyone interested in seeing Dorje's work can visit his studio at 1455 Lexington Avenue in Manhattan. Please telephone (212) 860-7303.

Cont'd from page 6

these scientists so dedicated? I'll tell you why.

It's because of the call of the Great Self to the Small Self. Every being--because the universe is so intimate with itself throughout its vast extent in space and its long sequence of preservations in time--is so intimate with every other being in the universe and with the vast consciousness of the universe, that every being has two selves: a Small Self and a Great Self. Everything. Every particle. Because nothing is itself without every other star in the heavens. Nor is anything itself without everything else.

One other thing I wanted to say about disequilibrium. After Newton, there wasn't any additional scientific cosmology for 250 years until Einstein. Einstein himself, even after he'd done his theory of relativity, once he was writing out the large-scale equation of the universe, and he wrote the equation for an expanding, non-determined universe. The next day, he found that he could not endure the thought of an undetermined universe. It wasn't until the end of the 1920s when Hubble did his work with the spectrum of the stars that he told us that the universe was expanding. Then, in the 1960's, we began to hear the background radiation going back practically to the beginning of the universe around 15 or 20 billion years ago.

We should consider the idea of a center of this emergent universe, because no matter where we are in the universe, if you look at it, it's moving away from you in every direction. And if you run an expanding universe backwards to its origin, where is it? You! Each being is the center. But every other being is at the center. This is what brings every being together with every other being in the universe.

Tibet House
London, England

The new offices in London

Exciting news! Another Tibet House will soon be opening in London. Tibet House UK, which will serve as the official North European center for Tibet-related meetings and Tibetan cultural programs, will also acommodate the Office of Tibet UK, and the newly-registered Tibet House Trust. Tibet House UK will have a cultural section, a conference room, a library and staff quarters. The library houses a collection of books and audio-visual materials on Tibetan history, religion, culture and medicine. It includes periodicals in Tibetan and English, and documentary archival films on Tibet. The conference room will hold monthly Tibet Forum lectures and video shows on Tibetan culture, and will provide a space for UK-based Tibet support groups to meet and plan cooperative initiatives. The goals of THUK are to make the works and teachings of His Holiness the Dalai Lama widely available, and to present and promote Tibetan religion and culture, including traditional medicine, astrology, language, literature, philosophy, sacred dance, music, arts and crafts.

The new offices are located at 1 Culworth Street, in the St. John's Wood area, and were made possible through the generosity of Hans Jorge Mayer and his wife, Mrs. Mimi Lipton.

Tibet House UK also works to support relief programs in health and education for Tibetan refugees in cooperation with the Office of Tibet. The Tibet House Appeal Project welcomes all contributions, which can be made out to the Tibet House Trust at Tibet House UK, 1 Culworth Street, London NW8, 7AF, telelephone 071-722-5378, fax: 071-722-0362.

Tibet House
New Delhi

Tibet House in New Delhi convened an international conference on "Ecological Responsibility: A Dialogue with Buddhism," held in New Delhi, October 2-4, 1993. An appeal was made to people of all religions to practice what they preach in terms of compassion, interdependence, non-violence and reverence for nature; to emphasize, within the family and the community, religious values and ethical teachings which urge responsible use of material resources and promote just human relationships; to initiate practical activities to prevent pollution, renew forests, protect endangered species, correct climate change and enhance awareness about the global ecological crisis; and to seek to correct intolerance and injustice within and between different religious communities.

Tibet House New Delhi appealed to all governments to strengthen their commitment to the *Agenda for the 21st Century* launched at the 1992 UN Conference on Environment and Development. Non-governmental organizations, educational institutions and the media must maintain their commitment to sustainable development and ecological responsibility.

The participants in this conference made these commitments as members of different religious communities, as citizens or residents of various countries, and as partners in all activities to promote ecological responsibility.

A film called *Earth as Witness: A Dialogue with Buddhism* was inspired by an event of historic importance for India. His Holiness the Dalai Lama presented the people of India with a statue of the Buddha, which served as a reminder of the urgent relevance of the Buddha's message of harmonious interdependence of all things. The film weaves together Buddhist concepts and their ecological interpretations, representing the tradition of Eco-Buddhism from various countries, and commemorates a historical pilgrimage initiated by Tibet House. *Earth as Witness* is available on Betacam SP for international broadcast and on VHS.

Tibet House in New Delhi has an exquisite exhibition of tankas on view, entitled "Compassion and Reincarnation in Tibetan Art," in six panels: The twelve Acts of the Buddha, Divinities of Compassion, Unique Traditions, Incarnations of Compassion, The Dalai Lama Tradition and an exquisite appliqúe tanka of the seventh Dalai Lama.

Calendar of Events

Events at the Jacques Marchais Museum of Tibetan Art

September 11, 2 pm
In the Land of Ghenghis Khan: photographs of Mongolia by Builder Levy

September 18, 2 pm
An Explanation of Tibetan Buddhism's Four Orders: Discussion by Lama Pema Wangdak.

October 16, 2 pm
Imaging the Sacred Mind: slide lecture by anthropologist Peter Gold

October 23, 11 am
Reawakening the Sacred Spirit: hands-on Tibetan mask headdresss workshop by artist Maggie Tehir

October 30, 2 pm
The Buddhists of the Russian Federation: Talk by author Gary Wintz

November 20, 1-5 pm
An afternoon of Tibetan chanting with monks from the Kalmuck Buddhist Temple

Jacques Marchais Museum of Tibetan Art
338 Lighthouse Ave.
Staten Island, NY 10306
(718)987-3500

Exhibits

The Newark Museum Tibetan Art on the Crossroads, 10th-15th Centuries

The Newark Museum has acquired a small, extraordinarily rare 13th-century thangka depicting the Buddha Ratnasambhava in vivid colors. This thangka, one of the first in the Museum's collection, is on display next to the renowned Tibetan altar room, along with examples of illustrated manuscripts, gilded bookcovers and small images dating from the 10th-13th centuries. This exhibition is on loan from Harvard University Art Museum and includes a fragment of a wall painting from the Central Asian fortress of Khara Khoto which was buried in 1227.

Also on display are a selection of paintings and sculptures showing the cross-influences of Indian, Nepalese and Chinese styles on the art of Tibet through the 15th century.

3rd Floor, North Wing, on view through December 1994.

The Newark Museum
49 Washington St.
Newark, NJ 07101
(201) 596-6550

Audio cassettes of the World Sciences in Dialogue: I

An edited version of the World Sciences in Dialogue:I conference proceedings will be available on cassette tape through Tibet House. Day one presentations, dialogues and question and answer session with His Holiness the Dalai Lama include: Baird Callicott, Father Thomas Berry, David Finkelstein, George Dreyfus, Robert Nozick, Bruce Bennett and Frederique Apffel-Marglin. Day two includes: Joseph Loizzo, David Albert, Joan Halifax, Pamela Colorado, Robert Thurman, Arthur Zajonc and Robert Jahn.

Tibet N.Y. Directory

Please note that the Potala Publications, book store located at 241 E. 32 St. is moving to the Potala Store.

Tibetan Craft Stores

Do Kham
51 Prince St.
New York, NY 10012
(212) 966-2404

Himalayan Crafts & Tours
1228 Lexington Ave
New York, NY 10028
(212) 744-8892

Himalayan Crafts
2007 Broadway
New York, NY 10023
(212) 787-8500

Potala Store
9 East 36 Street
New York, NY 10016
(212) 251-0360

Tibet Bazaar
415 Amsterdam Ave.
New York, NY 10024
(212) 595-8487

Tibet Gift House
49 Prince St.
New York, NY 10012
(212) 219-1989

Tibetan Handicrafts
144 Sullivan St.
New York, NY 10012
(212) 529-4344

Vision of Tibet
167 Thompson St.
New York, NY 10012
(212) 995-9276

Restaurants

Tibetan Kitchen
444 Third Ave
New York, NY 10016
(212) 679-6286

Tibetan Restaurant
96 2nd Ave
New York, NY 10003
(212) 979-9202

Tibetan Artist Directory

Calligraphy & Tibetan Language
Losang Thonden
5210 Russell Ave NW
Seattle, WA 98107
(206) 784-5680

Dance
Lobsang Yangphel
4511 N. Malden, #3D
Chicago, IL 60640
(312) 275-2875

Music
Lakedhen Shingsur
8 North Bank St.
New Haven, CT 06850
(203) 624-2550

Tubten Tenzin
10 Douglas Drive
Norwalk, CT 06850
(203) 846-1211

Photography
Sonam Zoksang
232 Elizabeth St., #6C
New York, NY 10012
(212) 995-9276

Rug Weaving
Karma Sherab
401 12 Ave., 2nd Floor
Salt Lake City, UT 84103
(801) 539-0840

Sculptor & Drawing
Kesang Lamdark
45 Grove St. #B1
New York, NY 10014
(212) 627-1643

Thanka Painting
Phuntsog Dorje
1455 Lexington Ave
New York, NY 10128
(212) 860-7303

Gendun Sakyal
218 B. Maynard St.
Santa Fe, NM 87501
(505) 989-4074

Dhawa Dhondup
5000-22nd Ave NE, #207
Seattle, WA 98105
(206) 528-2472

Wood Carving
Pampa Tsering
729 Heinz Ave, #10
Berkeley, CA 94710
(510) 644-2735

Thupten Dadak
1409 West Lake St.
Minneapolis, MN 55408
(613) 822-3535

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Statement of Purpose

Tibet House New York is a membership-based non-profit cultural and educational organization founded in 1987 under the auspices of His Holiness the Dalai Lama, 1989 Nobel Peace Prize laureate and beloved leader of the Tibetan people. Its purpose is to preserve and share with the world community:

- the full spectrum of Tibet's cultural and religious heritage, and ancient traditions of philosophy, art and science;
- Tibet's unique contributions to universal spiritual understanding and human development.

To implement this vision, Tibet House strives to:

- share the richness and knowledge of Tibet's arts and sciences with the West, through programs in philosophy, literature, history, science, and the arts, organized in cooperation with educational and cultural institutions around the country;
- present outstanding examples of Tibetan art and culture in permanent installations, travelling exhibitions, print publications and media productions;
- provide training for Tibetans to preserve their culture, to foster conservation activities within and outside Tibet, and to facilitate research in all fields of Tibetan studies by developing extensive archives and data bases;
- establish a Museum Without Walls to begin the repatriation of Tibetan art to a future National Museum in a free Tibet.

Becoming a Part of Tibet House

Because Tibet House is a member-supported organization, your contribution is essential for the continuation of its efforts. You are invited to become a part of Tibet House and join the expanding, worldwide network of those working to save the culture of Tibet.

We want to thank those of you who have continued your membership. If you have not yet renewed your membership, please do it today! Your commitment will make a difference.

As a not-for-profit, membership based organization, we often depend on volunteers to help us with a variety of projects. We welcome your volunteer assistance throughout the year and for the annual benefit concert.

Tibet House also offers internships in archiving, exhibition planning, research, and other areas in which we have ongoing programs.

I would like to support Tibet House New York

Here is my contribution of $.....

Name .....

Address .....

City/State/Zip .....

Telephone .....

Services I can offer: .....

Member: $50
Student: $35 (Includes full-time students, clergy and senior citizen)
Benefactor: $100-$1,000
Friend: $1000+
Patron: $3000+
Angel: $5,000+

Member & Student: Tibet House Newsletter + 10-15% Discount on books & merchandise + Discount on lectures & workshops + Invitations to member events.

Benefactor: All of the above + 15-30% discount on books & merchandise + Invitation to VIP events & member events + Special seating at events.

Friend, Patron & Angel: All of the above, Free products + 30-50% discount + Special VIP invitations + Free lectures & workshop admission.

Order your copy of

Wisdom and Compassion: The Sacred Art of Tibet

A special soft-cover edition of this state-of-the-art catalogue is available through Tibet House. This volume illustrates, explains and celebrates 160 of the finest and most beautiful examples of Tibetan art. The text breaks new ground in the scholarship of Buddhist art and thought by offering unprecedented insights into the religious meaning and use, iconography and aesthetics of the tanka paintings, sculptures and mandalas pictured. $40.00 (plus $5.00 shipping & handling). Hard-cover edition: $60.00 (plus shipping & handling). Written by Marylin Rhie and Robert A.F. Thurman, with 278 illustrations beautifully photographed by John Taylor.

Wisdom and Compassion Poster

Exquisite, limited-edition four-color poster of detail from Paramasukha- Chakrasamvara Father-Mother tanka shown on cover of catalogue. $10.00 (plus $5.00 shipping & handling). (23"x36").

Perfect gifts for any occasion!
Make your check payable to Tibet House.

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241 East 32nd Street
New York, NY 10016
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Fax: (212) 213-6408

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